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S E R M O N  
OF THE DOCTRINE  
OF IUSTIFICATION.

O N

ROM. 3. 24. 25. 26.

*Preached in Dublin Jan. 23. 1624.*

By

JOHN RICHARDSON  
Doctor of Divinitie.

IEREM. 23. 6.

*And this is his name whereby he shalbe called I E H O V A H  
O V R R I G H T E O V S N E S.*

2. COR. 5. 21.

*For he hath made him to be sinne for us, who knew no sinne,  
that we might be made the righteousness of God in him.*

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S. H. K. M. O. N.

OF THE DOCTRINE  
OF INVESTIGATION.

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THE  
DOCTRINE OF INVESTIGATION.

JOHN RICHARDSON  
DOCTOR OF DIVINITY.

IN A  
SERIES OF  
LECTURES.

DELIVERED  
AT  
THE  
UNIVERSITY OF OXFORD.

THE  
UNIVERSITY OF OXFORD  
PUBLISHED BY  
J. H. K. M. O. N.



## TO THE READER.

**H**He instance of some speciall friends.  
and some other reasons; iust in them-  
selves, for this particular; but not so  
fit to trouble thee withall; have prevayled thus  
far with me: who minded nothing lesse, then to  
offer this, or any piece of such ordinary labours,  
to the publicke view, in this age. And thus, not-  
withstanding my contrary judgement and reso-  
lution in the generall, so long, and yet still conti-  
nued; I have condescended to this publication.  
The thing it selfe, being the truth of God, and  
of so great importance, cannot justly doe hurt  
to any: but may doe good to many, by Gods  
blessing upon the religious reading of it. I con-  
fesse, herein I have taken onely a generall sur-  
vey of this main ground of Religion: as Moses  
did of the land of Canaan from Mount Nebo.

## To the Reader

Though willing to proceede, and dwell long and long upon this subject. yet Time then gaue me no further leaue. And therefore no further at this time. But commending thee, and this, to the blessing of God: I rest.

Thy servant in Christ.

I. R.

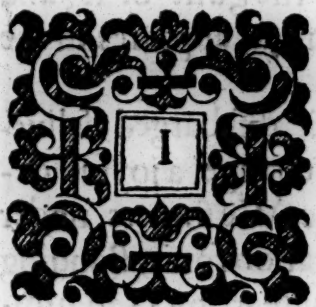




A  
SERMON OF  
IVSTIFICATION.

ROM. 3.

24. *Being justified freely by his grace, through the redemption that is in Iesus Christ:*  
 25. *Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sinnes that are past, through the forbearance of God;*  
 26. *To declare, I say, at this time his righteousness: that he might be just, & the justifier of him that beleeueth in Iesus.*



IN these words S. Paul delivereth to the Church of Rome, in his time, the doctrine of Iustification. A principall doctrine, a grand Article of Christian religion: How, namely, a sinner is justified before

fore God, at the barr of his tribunall. This thing the Apostle doth here set downe more fully in these words; then it is elsewhere, in any one place of Scripture besides. The Apostle first *propounds it*, as his matter subject to be treated of, in the first word, *Being justified*. Afterwards he *expounds it*, in all the rest: shewing *the manner how, the meanes whereby*, we are justified. And this he doth, by setting downe the *Causes* of it, which contayne the exactest kinde of knowledge. He setteth downe *all the Causes, & in order*; Efficient, Materiall, Formall, and Finall. *First*, I will open this summarily; take a generall survey of the words, of the whole compasse and continent of them: and so tender unto you the whole summe of all in one entire view. *And afterwards* I will begin againe; resume, or begin to resume the just and full tractation of each particular, as time and attention shall give me leave.

First then generally to survey the words, as they lye in order:

Being justified.

*Being justified*. From what? from sinne: from our estate under sinne; from the guilt of it; and condemnation for it. From this, as appears in the premises,

Verf. 9. 19. 23.

*We are justified*, that is, acquit, discharged, delivered. A gracious act, a blessed change, a joyfull deliverance from a woefull estate. We sinners, under sinne, the guilt of it, condemnation for it, standing at the barr of Gods judgement seat, by God himselfe,

selfe, the judge, are cleared, justified.

But there is the point, How this is done; *How this may be.* In humane judicatures true justice must raigne. *He that justified the wicked, & he that condemneth the innocent, are both abomination to the Lord.* In the divine judicature, true justice doth raigne. *For shall not the judge of all the Earth doe right? as Abraham pleadeth before the Lord himselfe, Gen. 18.25.* Gods justice is himselfe: nothing in God, but is God. And doth Hee yet justifie the wicked? How can this, how may this be? That God doth it, the whole tenure of the Gospell teacheth: And this Apostle here; and in the next Chapter, vers. 5. to this point, in these words speaketh, *God justifieth the ungodly.* And woe worth us, if it were not so. But then, as I said before, so let me say againe, and make the *Quare*, with the blessed Virgin, to the Angell Gabriell, in another case: though not of doubt, yet of desire to know, *How may this thing be?* *Moses*, when he saw the bush flaming, and not consuming *Exod. 3. 2. 3.* I will draw neere saith hee, *and see this great sight.* God allowes him; but with this command *put off thy shooes, the place where thou standest is holy ground.* Let us draw neere, and see this great sight: but as *Moses* did, at Gods command; Let us put off the shooes of our corrupt and carnall affections: the matter in hand is a myserie, the place where we stand is holy ground. As *Phillip* to *Nathaniell*, Let us come and see: But take this Apostle

*Proverb. 17. 15.*

*Rom. 3. 6.*

*Luk. 1. 34.*



for our guide, our *Hobab*: Let him be to us; as the Starre to the Wisemen; as the Pillar of cloud by day, and of fire by night to the Israelites: Let us goe on, as he shall lead the way before us. How then are we justified?

Freely.

*Freely.* Thus the Apostle sets forward. *Freely*, that is, *on our parts: not on Christs part.* I meane: Christ freely, voluntarily undertooke the worke of our justification. But then after; *he payd dearly for it*, he lay under execution for it; hee was cast into prison, whence he was not to depart, till he had payd the utmost farthing. *Who was delivered to death for our offences:* Death held him under his dominion in the grave, his prison, and hold, till he could hold him no longer; but hee brake the bonds of death, loosed the sorrowes of the grave, *and was ray-sed againe for our justification.* But of this more, and more properly, in the next words, his proper place.

Rom. 4. 25.

Act. 2. 24.

To returne to the point of the Apostles meaning: *Wee are justified freely, We freely*: freely on our parts, on our behalfe: freely in respect of us, in regard of us: *Freely without our wvorkes, without our merits.* But how comes this, that we are freely justified?

By his Grace.

The Apostle goes on, *by his grace.* By Gods grace. What grace? not of justice, *infused* by God into us, and inhaerent in us; consisting principally in the *habit of Charitie.* By which inward habituell righteousness



righteousnes, or sanctification inherent in us, wee are most properly justified, as is the present *Tenet* of the present Church of Rome. This is their verie minde and meaning. So *Bellarmino* would have *Grace* hereto be understood. But the learned of his side, after him, though they agree with him in the *Tenet*; yet are ashamed to offer so open a wrong, so great a violence to the word of *Grace* in this Text. And they understand with us by *Grace* here, the *grace of God, that is in God*, inherent in him, that I may so speake, resident and abiding there; that ever-living fountaine, everflowing, overflowing in all mercie & peace towards us; according to that forme and order of Apostolicall benediction, *Grace, mercy, & Peace be multiplied*. By Gods *Grace*, that is in him; as the Apostle excellently sets it forth, Ephes. 2. 4. &c. By Gods free favour, meere mercie, gracious goodnes, goodwill; good pleasure towards us.

And thus have we, the *first & fundamentall cause*; the originall and primarie cause of our justification: *We are justified freely by his Grace*. And herein *Bellarmino* agreeth with us, for the matter; purposely setting downe all the causes of our justification, *Efficiens primaria* (sayth he) *est bonitas & misericordia Dei*.

But what? neede we any more? *any more causes*, then this free grace of God, for our justification? Yes; the Apostle thus leads us on, *Through the redemption that is in IESVS CHRIST*. This

The first cause  
of our justifi-  
cation.

*Lib. v. de iustifi-  
catione cap. 2.*

Through the  
redemption.

more was needefull : and this was done. A redemption wrought, a ranfome payd, a price layd downe in hand, *αὐτοῦ, ἀντιαὐτοῦ*. The Law fulfilled, the obedience of it performed, the curse endured: Gods justice fatisfied; our debts discharged; our selves quitted, cleared, justified. Through this redemption we are justified: By it, for it.

That is in.

*Ierem. 23. 6.*

*1. Cor. 1. 30.*

*2. Cor. 5. 21.*

This Redemption is in *Iesus Christ*, That is, wrought by him, inhaerent in him, in his Person, in his humane Nature. In him inhaerent: to us imputed. In him, so as, He is *Iehovah our Righteousnes*: He is given of God unto us, to be our righteousness and redemption. *Hee that knew no sinne*, practically was made sinne for us, by imputation, after a sort: & by suffering; made a sacrifice for sinne, that we might bee made by imputation the righteousness of God; whereof God is the author, and in his justice the approover in him: that is, wee in him, our righteousness in him.

*In vs.*

Yet more, in whom? In *Iesus Christ*. The common style of our Saviour: yet of great moment and consequence. Let us breifely view it.

*Matth. 1. 21.*

*Luk 2. 21.*

*Matth. 1. 21. 22. 23.*

In *Iesus*. So commanded to be named by the Angell at his Conception. So actually named at the time of his Circumcision, when they usually put names on their children; as we doe at their Baptisme, at this day. Named *Iesus*, that the Scripture might be fulfilled, *Behold a Virgin shall bring forth a Sonne, and they shal call his name Immanuel*. How is this? named

*Iesus,*

*Iesus*, to fulfill the prophetic, he shall be named Im-  
mannuell? Saith Ioseph to Pharaoh; both Pharaohs  
dreames are one: so both these are one. For hee  
could not be *Iesus*, that is, a Saviour; unlesse he were  
*Immannuell*, that is God with us: God and Man in  
one Person. The Sonne of God tooke our nature  
upon him: *not* the nature of *Angels*: *but the seede of*  
*Abraham*: A perfect humane body, a perfect soule;  
with all the naturall and essentiall parts, powers,  
properties, faculties, operations, passions, yea in-  
firmities and defects, (sinne onely excepted). The  
Sonne of God rooke this *Nature* of Man, *not* the  
*Person* of man. For the bodie and soule of our Sa-  
viour did not constitute a *Person*: as ours doe. The  
*Manhood* of our Saviour had no *Personalitie* in it  
*selfe*, or of it selfe: had no subsistency; but ἐν τῷ λόγῳ,  
*in the Person of the Sonne of God*. Else were there  
two Persons in our Saviour: and so the foundati-  
on of our salvation razed. This *Nature* of man, ἐν  
τῷ ἀτόμῳ, *in individuo*, the Sonne of God assumed;  
*not* to the Deity, which is cōmon to the three Per-  
sons: But to himselfe, still the *Person of the Sonne of*  
*God*. For *assumpsit quod non fuit, & mansit quod*  
*erat*. He assumed what hee was not: but hee remayned  
what he was. Yea he united it to himselfe, by perso-  
sonall hypostaticall union: that the *Manhood* of our  
Saviour was, and is, in the *Person* of the Sonne of  
God, *non tanquam accidens in subiecto*, but ὁσιωδῶς  
essentially: not to bee separated, no not in our

Hebr. 2 16.



thought & imagination: but *ἄχρηστῶς*, indivisibly. *ὁ λόγος*, the Sonne of God, shall never lay aside the Manhood, w<sup>ch</sup> hee hath assumed: but the *humane nature* of our Saviour shalbe, evermore, everie-where, with the *Person* of the Sonne of God: the *essentiall properties* of eyther nature ever reserved *distinct*, unconfounded. This is Immanuel.

Now *this dignitie of his Person* being still the *Person* of the Sonne of God, *addeth infinite price*, infinite value to those *ἀποτέλεσματα*, those acts done, works wrought, in that great matter and my-sterie of our Redemption and Iustification. And thus he became I E S V S, that is an able Saviour, to save his people from their sinnes.

CHRIST.

And CHRIST. That is, the *Messiah* of the *Jewes*: the CHRIST of *Christians*. That is, *annointed* ( for so both words signifie: ) the annointed of the Father, and appointed to bee our King, Priest, and Prophet. Our *Prophet*, to reveale the will of the Father unto us, for our salvation: *For no man knoweth the Father, but the Sonne*, (who is the wisdom of the Father, in the bosome of the Father) & hee to whom the Sonne will reveale him. Our *Priest*, to expiate for us, to intercede for us. Our *King*, to vanquish our enemies; that in him over them, *We are more then conquerors*: Our *King* to defend, and rule us; and in the end with immortalitie and glory to crowne us.

Math. 11. 27.

John. 1. 18.

Rom. 8. 37.

Yea our *King, Priest and Prophet*, to make us  
Kings,



Kings, Priests, & Prophets to his heavenly Father.

This *Person*, with these *Natures*, so furnished, so authorized: This *Ithiell & Vcall*; submitted himselfe to the Law for us. God sent forth his Sonne, made of a woman, made under the Law, to redeeme them that were under the Law. That by his obedience, totall, universall to the whole Law: active, in performing the righteousness of the Law: for so it became him to fulfill all righteousness: Passive, in enduring the curse of the Law, being made a curse for us: He might bring in everlasting righteousness, as the Angell Gabriell foretelleth, Dan. 9. 24. Hee might bring in full and plentiful redemption: that Where sinne did abound, yet grace might abound much more: as sinne and damnation came in by the first Adam; so, and more then so, the justification of life might superabound by the second Adam I E S U S Christ.

And thus have wee the second cause of our justification, through the redemption that is in I E S U S CHRIST. The Redemption, and the Redemer: his Person, Natures, and Offices.

And consider now, what kinde of Cause this is. It is the *meritorious* cause, in respect of God. The *materiall* cause in respect of us.

This redemption that is in Christ, *merits* our justification at the hands of God the Father. God for Christs sake justifieth us: not as a King graunts a suite for a courtiers sake: as Bellarmine aptly useth this similitude to this purpose. Favour here hath no place,

Proverb. 30. 1.

Galat. 4. 4. 5.

Matth. 5. 15.

Galat. 3. 13.

Rom. 5. 20.

Rom. 5. 15. 17.

The second cause of our justification.

The Merit,

place, but *justice*. Christs redemption, ranfome payd, satisfieth Gods justice. God justifieth us, for Christs sake; as the *Iudge* freeth the debtor, the summe due being payd: as a *King* delivereth his prisoner taken in the wars, his ranfome being payd. Thus, being in C H R I S T, wee may boldly plead, against sinne and Satan, heil and dampation: having so good a plea to make before God himselfe, at the barr of his tribunall.

The matter.

And further this redemption that is in I E S U S C H R I S T is the materiall and formall cause of our justification, in respect of us: I meane, The the thing it selfe, as *for which*, so *by which* we are justified. That is to say, This redemption that is in I E S U S C H R I S T; His justice, righteousness, conformitie with the whole Law, his *obedience Active and Passive* is the verie *matter*, *ipsissima res*, the thing it selfe, which is *formally imputed* by God to us, for our justification: His justice our justification. That in this case wee should ever remember, and not vnfully apply that saying of the Psalme, *I will make mention of thy righteousness ô Lord, even of thine onely*. And thus wee see *what kinde of Cause* this is, the redemption that is in I E S U S C H R I S T.

The Forme.

Psal. 71. 16.

And because this is the *very life and soule* of our justification, The Apostle yet dwelleth longer upon it, openeth himselfe more in the next words, and thus goeth on, still leading the way before us:

Whom God.

*Whom God hath set forth to be a propitiation by his*

his blood. We will tread in his steps.

*Whom*, that is, which Immanuel I E S U S *Christ*:  
Of whose Person, Natures, Offices we have heard.

Whom God.

God even the Father of our Lord I E S U S  
C H R I S T.

*Hath set forth*, and sent forth; annoynted, and appointed; preordayned, according to his *determinate counsell*, and *foreknowledge*, as the Phrase of the Holy Ghost is, in the point of C H I S T s passion, Act. 2.23.

Hath set forth.

Whereunto? *to bee a propitiation*. That is, *The matter and meanes of a propitiation*; whereby God may become propitious unto us. Even He it is, as the Father himselfe from heaven testifieth, *This is my well beloved Sonne, in whom I am well pleased: well pleased in him; with the world in him; the world of beleevers. God was in him reconciling the world to himselfe.*

to be a propitiation.

2. Cor. 5.19.

To bee a *Propitiation*: that *propitiatory sacrifice* in the Old Testament to make an expiation, an atonement for sinne.

That *propitiatory* and *Mercie-seat*, made all of pure gold Exod. 25. 17. &c. Set upon the Arke of the Testimony; keeping under after a sort, the Covenant of workes: covering the two Tables of the Law: over which the two golden Cherubims spread their wings; to make as it were a Chayre of Estate, a throne Imperiall, a *Mercie seate* for the Lord of Hosts, the God of Israëll. Wherein his

C

mercic



mercie might ride in triumph, as it were, over the Law, over his justice, in a sort, in the Redemption and Iustification of his people, in the saving of them from their sinnes.

By his blood.

But, How is he a Propitiation? *By his blood.* By his *obedience totall; Active and Passive;* to the whole Law. But his *blood* is mentioned, as the thing most *eminent* and remarkable in that worke of *Propitiation*, in that tragical act of our Redemption. For, *without shedding of blood there is no remission of sinnes.*

Hebr. 9. 22.

By his blood, assumed at his *Incarnation*, when the Word was made flesh.

Gal. 5. 3.

By *his blood*; first shed at his *Circumcision*: whereby he became debtor to the whole Law, entred into the Bond for us.

By *his blood*; more direfully shed in that dreadfull *agonie in the Garden*. when *Hee*, who had the spirit of strength and fortitude, without measure; even *then*, when no humane hand touched him; *did sweat blood*, out of all his precious body. A bloody sweat never else read of, never heard of. Yea did sweat blood; drops of blood, knots of blood: in that direfull agonie, when he wraisted with the wrath of his Father (as was fit for his *Person*,) due for the sinnes of the world.

1. Pet. 2. 24.

By *his blood*; last of all, and most of all shed, upon the *Crosse*, when he bare our sinnes in his body on the *Tree*: his precious side being gored; and there spouting



spouting out streames of blood, rivolets of blood; to assuage and pacifie his Fathers wrath, to quench the thirst of his Fathers justice; and to wash away our sinnes.

And lastly marke; by *Whose* blood. Even by *His* blood, the blood of I E S U S C H R I S T, the blood of Immanuel, *the blood of the Sonne of God*. Even this doth the Apostle speake out clearly, and roundly, ἐν τῷ, in the twentieth of the Acts ver. 28. *Take heede to your selves, and to all the flocke, over which the holy Ghost hath made you overseers, to feede the Church of God, which he hath purchased with his owne blood.* Which Church, who hath purchased? God hath purchased. Wherewith? with his blood, with his owne blood: *God with his owne blood.* But will you say, this speech must have some qualification, some modification. Neyther so, nor so. It is a true, proper, reall enunciation. To shadow out heavenly things by earthly things: wee say usually, and truely; This man runnes well, when yet it is his body that runnes, and not his soule. This man understands well; when yet it is his soule onely understands, and not his body. But what is proper to eyther part is truely and properly predicated of the *whole Person*, consisting of body and soule, as parts integrall. So in the *Person* of our Saviour by reason of that personall and hypostaticall union of his humane nature with the *Person* of the Sonne of God, there is that κοινωμία ἰδιωματων,

By his blood.

that communion and communication of properties of cyther nature, divine and humane; not of the one nature unto the other: ( They everlastingly remaine distinct, uncontounded): *But of the properties of both natures, to the Person; being still the Person of the Sonne of God: That the Apostle saith truely, God hath purchased his Church with his owne blood. Here; we are redeemed, justified by the blood of Immanuel, IESVS CHRIST. Hereupon the blessed Virgin is truely called Θεοτοκος, Deipera, the mother of God. That holy thing which shall be borne of thee, shalbe called ( as it is ) the Sonne of God.*

Luk I. 35.

And from hence it is, that *this blood* and blood-shedding, is answerable to the rigour of Gods justice: the passion and obedience of this Person, (being the Person of the Sonne of God) though but of one; and that but for a *momentanie time*, in comparison; is equivalent, equipollent in the justice of God, to *all the righteousnesses of all the elect*, which they owe to the Law: and to *all the torments of them all*; which otherwise, for breach of the Law, they should have endured in hell for ever.

And thus have we againe gone over this second cause of our justification in these words, *whom God hath set forth to be a propitiation by his blood*: in manner as the Apostle hath led us by the hand unto it.

To summe, and shut it up: *This cause of our justification is solely and wholly in Christ.* The first Cause, in God the Father: His free grace: The second, in  
God

God the Sonne, *The redemption that is in Iesus Christ, whom God hath set forth to be a propitiation by his blood.* His redemption, propitiation, totall obedience, and justice, is the merit, matter, forme of our justification. I meane, *as the merit for which, so the matter, the very thing it selfe, which is formally imputed by God unto us for our justification.*

*Here is no mention of us : or of any thing in us, or any worke proceeding from us as a Cause of our justification in this kinde. No merit; or matter of our justification in us : no place left for it. But all in Christ. Wee are justified then; Not by our owne workes; in fulfilling, eyther the Law of Nature, or the Leviticall Law of Moses, or the Morall Law it selfe. For what the Law could not doe, in that it was weake, through the flesh, God sending his owne Sonne, in the likenes of sinnefull flesh, &c. The Morall Law could not possibly justify us. For if there had beene a Law given, which could have given life, verily righteousness (and justification) should have beene by the Law. But (sayth the Apostle), the Law is weake. What? in it selfe? No. It ever stands good, like the Law of the Medes and Persians, unrepealeable. How weake then? through our flesh: who have all-utterly disinabled our selves to fulfill it. And therefore God sent his Sonne to fulfill it for us. Doe we then make voyde the Law, through the Covenant of Grace? God forbid: yea, wee establish the Law. Wee avow, That wee are justified by the*

Rom. 2. 3.

Gal. 3. 21.



Rom. 3. 31.

Gal 3. 21.

Math. 5. 17.

Rom. 10. 4.

Not our works  
of Nature,Not our works  
of Grace.

Morall Law. But how? fulfilled by Christ. By good workes wee are justified. But *whose* good workes? the good workes of Christ, in fulfilling the Law for us. Neyther is the Law then voyded by the promises of God. Neyther is *the Law against the promises of God*. But that promised seed of *Abraham, that Childe of promise*, hath blessed us by his fulfilling of the Law for us: *Who came not to destroy the Law, but to fulfill it*. That He might be *the end of the Law for righteousness, to every one that beleeveth*. But as for *our workes*, done in obedience to the Morall Law; our workes eyther of *Nature, or Grace*: done by the sole strength of our *free-will*, in the state of the Lapse and Fall: or done by us in the state of *Grace and Regeneration*: This Apostle argues, disputes against them, and (*as in Schooles*) often determines against them: Purposely in this Epistle to the Romanes; and that other to the Galathians. Our workes before Faith and Grace, are but sinnes. And therefore, if they should: then not *good* workes, but *bad* workes should justifie us. And yet marke, that *Papals* would make the Apostle to dispute, and that so diligently, *onely against these*. And therefore they, *onely disclayme these* in the act of justification. And exclude *these onely* from the number of the Causes of our justification. Which yet if constantly they did: then should not *Regicide, Powder-plots, &c.* wch wee count bad workes, be with them *meritorious* of justification and salvation. But our good



good works, in the state of *Grace*; after Faith & Regeneration: these are their *Helene*. These (say they) are the Merit, Matter, and Forme of our justification. By these (say they) wee are most properly justified. *Hic Rhodus, hic saltus*. Vpon this, we should joyne issue; joyne *Pede pes, densusque viro vir*. This must have it proper place. Here onely to touch upon it, in my passing by: As our blessed Saviour to his blessed Mother in another case: so here much more, in this case, To our good workes of *Grace*; *What have I to doe with you?* Is not Christs righteousness and satisfaction sufficient? His conformitie with the whole Law; fulfilling of it for us, plenary, perfect, absolute, beyond all degrees of comparison? Is not this fully enough for us, to justify us? *I have troden the Winepresse of the Lords wrath alone, saith our Saviour, and of the people there was none with me*. There was no helper, no coadjutor with him. If he needed a coadjutor; I might say of us in this case, as *Iob* of his friends; *Miserable comforters are yee all*. Our workes proceeding from *grace* in us, though never so much regenerate, would prove, but the *broken reede* of Egypt. Should we sow the rotten ragges of our righteousness to the precious robe of the righteousness of CHRIST, our elder brother? What hath chaffe to doe with Wheate? Be yee not unequally yoked together? What fellowship hath righteousness with unrighteousnes? and what communion hath light with darkenes? Our workes of

*Esay. 63. 3.*

*Iob. 16. 2.*

*2. Cor. 6. 14.*

1. Cor. 4. 4.

Phil. 3. 6. 7. 8. 9.

of *Grace* no fit *ingredients*, into the merit, and matter of our justification. This Apostle, of himselfe, in the state of *Grace*; and of his best workes of *Grace*, upon mature examination & deliberation, judgeth thus, *I know nothing by my selfe, yet am I not hereby justified.* If hee conclude thus, against his owne judging and justifying of himselfe, by his best workes of *Grace*, in the matter of the justification of himselfe before men, in the point of his Ministerie; wherein yet his workes of *Grace*, and sanctified labours were so eminent: How much more, against his workes of *Grace* whatsoever, in the point of his *personall* and absolute justification before God. And againe, the same Apostle, to the same effect, thus largely, *Touching the righteousness which is in the Law*, the rule of righteousness to the Saints on earth, though never so much sanctified, *blameles.* *But what things were gaine to me, those I counted losse for Christ: yea doubtles, and I count now at this time, in the state of Grace, all things, not in my Iudaisme onely, but whatsoever, but losse, for the excellencie of the knowledge of CHRIST IESVS my Lord: for whom I have suffered the losse of all things, whatsoever, and doe count them now in the state of Grace but dung, οὐβαλα;* in comparison with CHRIST his righteousness, for my justification; though otherwise in themselves, the fruites of the spirit; *that I may winne Christ, And be found in him, not having mine owne righteousness, which is of the Law,*  

derived

derived from the rule of the Law, and according to the rule of the Law, in the state of *Grace*, but that which is through the faith of Christ, the righteousness which is of God by Faith. The silly shifts of *Papals* in these streights, I cannot now stand to sift out. But this Apostles argument in the beginning of the next Chapter, taken from the instance and example of *Abraham*, is so pregnant and powerfull, as cleane confounds the aduersarie in his answer, *Bellarmino* himselfe, as the world may see. *Abraham* himselfe, (and as he was justified, so must we) in the middle race of his workes of *Grace*, standing in the midst of them, compassed about with them, as appears evidently by this Apostle, Rom. 4. 3. compared with Genes. 12. 1. &c. and Genes. 15. 6. and being now regenerate; and out off, or by faith, doing many good workes, as *Bellarmino* himselfe confesseth; yea against some of his owne side, purposely, and with good arguments prooveth; yet at this very time, he was not justified by workes, by those his good workes of *Grace*; which hee did, at that time, I say, and in that estate, as the Apostle plainly avoweth: utterly excluding, those good workes of his, then done, from the act of justification, and not such *bad* workes, as possibly out of infirmitie, he then might doe, not of faith; against which the Apostle disputeth not: though *Bellarmino* have no other, then that *bad* refuge to fly unto. *Sed quò feror? hic præstat motos componere fluctus.*

Lib. I. de iustific.  
Cap. 19. C D

Lib. I. de iustific.  
cap. 19.

Lib. 4. de iustific.  
cap. 18.



Wee have thus in this generall survey trased through, and paced out with this Apostle, *two causes* of our justification. The first in God the Father; his free *Grace*. The second in God the Sonne; The *Redemption that is in I E S U S CHRIST, Whom God hath set forth to bee a propitiation through his blood. Nothing hitherto in us.*

But what? is there nothing at all in us; as a cause of our justification? why, what neede is there? what place is there left at all for us? The fountaine is in God the Father. The Merit, Matter, and Forme in manner as I have said, is in God the Sonne. But as *Esau* to his Father; *but one blessing? hast thou not reserved a blessing for me?* Yes: There is one cause in us; interposed, interlaced in the former; in one word, it is but a word; *Faith; Through Faith in his blood.* Wee are justified through Faith, in *CHRIST'S* blood, and *obedience*; in his *Propitiation*, and *Redemption*: and in Gods free *Grace*. By this *Faith* also wee are justified. And this is a third cause: and in us, as I said. The first, in God the Father. The second, in God the Sonne. This third, in us; Faith in us. This Faith is here ranked among the Causes of our justification.

But now, *What kinde of Cause is this?* wee had neede rightly and *distinctly* to understand it.

*Faith*, wee call the organically, the *instrumentall* cause of our justification, or rather of the *Receaving* of our justification: of the apprehending and applying

Gen. 27.

Through Faith

The third cause  
of our justification.

The Nature of  
Faith.

plying of Christs propitiation, redemption, righteousness, justice to us, for our justification. Proper and full to this purpose is that place of S. Iohns Gospel cap. 1. vers. 12. *But as many as received him, to them gave he power to become the Sonnes of God.* To what kinde of Receavers, gave hee this prerogative royall? to the corporall receavers, of his corporall presence? No: The Apostle in the next words expounds himselfe, *even to them that beleve on his name.* Beleife and Faith is all one. *To beleve then in Christ, is to receive Christ.* By Faith in him, wee receive him. This is the very nature, qualitie, facultie, of Faith; the true definition of Faith; the proper act and operation of Faith, *to Receive Christ.* Faith then justifieth us; as it is an hand receiving CHRIST, and his justice for our justification. As the *hand of a beggar* releives him, by receiving an almes from a charitable person. To speake properly; *who* releives the begger? The almes giver. To speake punctually & precisely, *what is the thing whereby* hee is releived? The almes it selfe. *His hand onely* releives him, as it is the meanes to Receive the almes. Againe: a *Prince* or *Potentate* gives a poore man a jewell of great price, a thousand pound, or a thousand talents. Now make the question; *who* enricheth the poore man? The Prince or Potentate. But to aske againe, punctually and precisely; *what is the very thing, by which* he is enriched? The jewell of great price, the thousand pound,

How Faith justifieth.

*Math. 13. 44. 46.*

the thousand talents. The hand of the poore man enricheth him, only as it is the meanes of receaving the jewel, &c. Thus it is in the case of our justification *Who justifieth us? God the Father, the judge of the world.* But to speake punctually & precisely; *what is the very thing for which, & by which we are justified? The redemption, righteousness, justice of Christ.* He and his justice is that treasure hid in the field; that pearle of great price; given to us, for our justification. *Our Faith onely* justifieth us, as it is the meanes of the receaving of this jewell, at the hands of the Father, for our justification. Thus, & no otherwise: thus farre; and no further, doth Faith justifie us.

*Faith* then doth justifie us; Not as it is an habit, or qualitie; vertue, or vertuous action, meriting any thing in the act of our justification. *Faith as it is a vertue*, is but *one* single vertue; and due by the Law, in generall, among many, many other debts. And if I owe twentie debts; the payment of one, will not discharge the rest. *Faith as it is in us*, is infirme, imperfect: yea, by the judgement of the Romanists, in it selfe properly *no vertue*. *In it selfe, without Charitie*, (And it may be without Charitie, by the Papists owne position, and definition of it) *no vertue*. And as Bellarmine himselfe saith of it, *Faith is repugnant to beatitude, And was never in Christ, And doth not make us like unto Christ, but rather in some sorte unlike him.* Which, considering their definition of Faith; as it breeds strange divinitie; so, altogether, must strongly argue, that Faith

*Thom. Aquin. 2.  
2 q. 4. art. 5. in  
Corpore. Et 1. 2.  
q. 65. artic. 4. in  
corpore, & artic.  
5. ad 2.  
Bellarm. libr. 2.  
cap. 4.*



cannot merit any thing in the act of our justification. Faith justifieth not as it is in the predicament of *Qualitie*, or *Action* simply: But as it is in *pradicamento* *pedis* *ti*, in the predicament of Relation: as it hath Reference and Relation to Christ; to his Redemption and Righteousnes: as a hand receaving the glorious robe of Christs righteousness, and putting it upon us.

And yet justifying, but in this sense; Faith is of great moment, of absolute necessitie. For, consider the *nature of Relatives*. They have their mutuall esse, their being, in their mutuall reference and relation, one unto another. Like *Hippocrates* his twins, they live and die together. The position of the one, is the position of the other. The taking away of the one, is the destruction of the other. As for instance, to the vulgar understanding; There cannot bee an Husband, without a Wife: there cannot be a Father, without a Child: there cannot be a Master, without a Servant. So there cannot be a *Giver* without a *Receiver*. Christs redemption and righteousness is *not given* by God the Father to us actually, for our justification; *without our receaving* of it by Faith. And therefore thus runnes the tenor of the Gospell, *God so loved the world, that he gave his onely begotten Sonne, that whosoever beleeveth in him should not perish, but have everlasting life. Hee that beleeveth on him, is not condemned: but hee that beleeveth not, is condemned alreadie, because he hath not beleeved in the Name of*

Row. 13. 14.

The necessitie  
and excellencie  
of Faith.

Ioh. 3. 16.

Mark. 16. 16.

*the onely begotten Sonne of God. And thus runnes the Commission of the Ministers of the Gospell, Goe preach; Hee that beleeveth, shalbe saved: but he that beleeveth not, shalbe damned. And when the question is put to our Saviour; what shall we doe, that we might worke the workes of God? This is the worke of God (saith our Saviour) that yee beleve on him whom he hath sent. And therefore here I may truly take up that saying of the Psalmist, of the Citie of Ierusalem; Glorious things are spoken of thee, ô Citie of God: yea of thee, ô Faith, thou grace of God. And it behooves us throughly to know, discern, understand the true nature of Faith; the qualities, properties, operations of Faith: the markes, and fruites of Faith: the degrees of it: and meanes to obtaine it, and increale it. That knowing these things, not onely in themselves; but in our selves (as the phrase of Scripture is,) that is practically, experimentally in us; wee may reape the comfort of them: enjoy assurance of grace; sound peace of conscience, being justified by Faith; and in the end, the end of our Faith, the salvation of our soules in Gods heavenly kingdome.*

But to returne where I was: wee see the necessitie of Faith. That I may truly say unto you, what our Saviour saith in a case little differing, *According to your Faith be it unto you*, in this Covenant of Grace. And againe, *Onely beleve*. For this is that one thing which is necessarie. *That onely thing*  
re-

*Psalm 87. 3.*

*Math. 9. 29.*

*8. 13.*

*Mark. 9. 36.*

required of us among the *causes* of our justification.

And so wee teach and preach, that Faith *onely* justifieth us. And not herein disagreeing from this Apostles phrase, Galat. 2. 16. *Knowing that a man is not justified by the workes of the Law* ( and the works of Grace are ruled by the Law ), *but by the Faith of* I E S U S C H R I S T : *ἐξ ἰσθῆς*; Termes equipollent, with Faith *onely*. But what meane we, when wee say, that Faith *onely* justifieth us? Doe we here oppose faith onely, to the *Grace* of God? or the *Merit* and price of the satisfaction of Christ? as if Faith onely, did exclude these? or without these, had any justifying power in it selfe, of it selfe? God forbid. It justifieth onely, as I have said, and say againe; as it hath reference and relation to them, receaving them; Christ his redemption and righteousnes: as it is their *correlative*. But in saying Faith *onely* justifieth, wee oppose herein Faith to any *vertue* inhaerent in us; to any *good worke* proceeding from us, though never so much regenerate. Wee exclude these; from having any ranke, any place among the causes of our justification. No vertue, or grace in us, hath the facultie of receaving Christ, but Faith onely. *Hope* is an expectation of the accomplishment of promises already made, but not yet performed. *Love* goeth out of us, and is exercised in the offices of love towards God & Man, according to the duties of the first and second Table. *Onely Faith* in us, hath this proper facultie of receaving Christ unto

us:

How Faith onely justifieth.



How Faith ex-  
cludeth workes

Act. 15. 9.  
Gal. 3. 6.

Iam. 2. 18.

us: according to that famous place Ioh. 1. 12. And therefore Faith onely justifieth us; that is to say, is that onely thing in us, that hath any thing to doe in the act of our justification.

And as for our good workes of *Grace*, we exclude them not from our *Sanctification*. Our Sanctification consists in them, and in the fountaine of them, which is the Regeneration of our Nature. And justifying Faith neyther is, nor can be without them. For faith first receaving Christ for our justification: then after instantly *purifieth our hearts, Worketh by love*. Is not a dead and idle thing: but active, lively, operative, exercising it selfe in the functions and dueties of love to God and Man. Faith *sanctifieth us*. Act. 26. 18. *That they may receive forgiveness of sinnes, and inheritance, among them which are sanctified by faith that is in me*. Sanctified, how? by faith which is *erga me*, towards mee. And therefore S. James justly maketh the demaund, and with some indignation, to that vaine man, that said, hee had faith, and yet had no workes; *Shew me thy faith by thy works*, as if he should say, shew me the fire, by the heate: the Sunne, by the light: the good Tree, by the good fruite. For good workes justifie our Faith; though not our *person*: or our person, *declaratively* before men. The Apostle further telling that man, vers. 26. *That as the body without the spirit is dead; so that faith, wch is without workes is dead also, is dead, being alone*, vers. 17. No more a living, justifying faith;

faith; then a dead man, is a living man: no more a true faith; then a painted man, is a true man. But these good workes now *non pracedunt justificandum, sed sequuntur justificatum*; goe not before, as causes of our justification; but follow after, as effects of our justification, according to that famous saying of S. *Augustine*. To shut up this: we are justified by *Faith alone*: but not by that *faith, which is alone*; voyde of good workes. As the eye alone in the body seeth: but not that eye which is alone, that is pluckt out of the head, and set alone by it selfe, out of the body. The eare alone heareth: but not that eare, which is alone. And thus much for the cause in us, of our justification; *Faith in us*.

And thus hitherto we have these three Causes of our justification. In God the Father, *his free Grace*. In God the Sonne, *the Redemption that is in IESVS CHRIST. Whom God hath set forth to be a propitiation through his blood*. In us, *Faith*. Wee are justified by the redemption, propitiation, obedience Active and Passive, justice of CHRIST; *Wrought by Christ alone for us: imputed by God alone unto us: received by Faith alone of us*. Wee are justified by the justice of Christ imputed: and not by our owne inhaerent righteousness; eyther of Charitie within us; or of good workes proceeding from us.

And now lastly wee are come to the last, and *finall cause* of our justification: Set downe in words, largely; even in all the wordes that follow: in

E

summe,

The fourth  
cause of our  
justification.

summe, thus; Wee are justified, in maner aforesaid, by the meanes aforesaid, *To what end?* To declare Gods *Iustice* and *Mercie*. That in this act of our justification; Gods justice and mercie might spring forth together; his justice and mercie might imbrace one another; might kisse each other. His *Mercie* herein, is conspicuous & illustrious enough; as the Sunne in his strength: & touched upon, in the first Cause. His *Iustice* was more darke, & doubtful: as I made the *Quare*, at the beginning. And therefore the Apostle in a maner onely insisteth upon it. Wee are thus justified by God, by the meanes aforesaid; *To declare his righteousness for the remission of sinnes: To declare I say, at this time his righteousness: that hee might be just, and the justifier of him, (of the sinner, of the ungodly,) which beleeve in I E S U S*

Of this Finall Cause, there is now no doubt, or difficultie, in it selfe; or difference betweene us, and our adversaries. And therefore in this generall survey I will thus passe it over.

And thus wee see a large field before us: a world of matter; and that of the waighy things of the Law, and Gospell. Matter enough for preacher, and people; for many, and many a time.

I will now begin againe; as I first propounded, and promised: And resume, or begin to resume the full and just tractation of each particular.

But before I set a foote forward; Let mee acquaint



quaint you with one thing. Here an inevitable necessitie is layd upon me, in this course, for the Gospels sake; to contest and conflict with the Romane enemy. And I? even *I am the least in my Fathers house*. What am I then? to cope with them, yea almost to name them, *Bellarmino, Baronius, &c.* the great *Rabbies* of the world; as most esteeme them: *the most Subtile, Irrefragable, Seraphicall, Angelicall Doctors*; as themselves style them. *Impar congressus Achilli. Non tali auxilio, nec defensoribus istis Tempus eget.* This calls to minde, the case of the Israelites, Gods people; when they were to enter into the Land of promise. They sent out spies, to search the Land. Ten of the twelve make this returne, this report, to this effect: The Cities are walled up to heaven: the Gates & barres of brasse: Gyants are there, the Anakims; like the Emins, Zamzummims; *Wee were in our owne sight, as grasshoppers; and so wee were in their sight.* But God brands these, with the name of false spies: though the substance of their tale was not much untrue. And causeth their carcases to fall in the wilderness. And good Caleb and Iosuah encourage the people; The Canaanites (say they) are bread for us: their defence is departed from them, and the Lord is with us: feare them not. I leave the application. Onely this: Wee all must earnestly contend for the faith, which was once delivered unto the Saints Iud. 3. And it is the excuse of the sluggard, A Lyon

Judg. 6. 15.

Dent. 2. 11. 20.  
Num. 13. 33.

Num. 14. 9.

Proverb. 22. 13.

is in the way. And in this παλιγγενεσία *Evangelij*, this bright *Sunne-shine* of the Gospel, after those gloomie dayes, and Egyptian darkenes of Poperie: in this *Printing age*: And when wee have so many of the Lords *Worthies*; whom hee hath raysted up, to fight his battles: so many *Seers*, (as of old they were called: ) Why may not *Zacheus* in the sycamore Tree? a *Dwarfe* standing upon the shoulders of a Gyant; see more then he? And so with this qualification, and modification of your conceits; I may enter on; with more comfort to me, and more profit to you. σύν θεῷ; in the name of the Lord I E S U S, and by the ayde of the spirit of our God.

The meaning  
of the word, *justification*.

1. Tim. 6. 4.

The first thing, we have to deale in; is the *Name* of justification; in the first word: The sense of it; the minde and meaning of the Apostle in it. There is much altercation about it; betweene us and them. Neyther must wee give it over for feare of the Apostles Censure, condemning λογομαχία, fighting about wordes: This here, is more then wordes. Much matter containd in it. Yea so much; as if wee could be brought to agree in the true meaning of this word; we might easily reconcile many great differences betweene us and them, in this grand Article of justification.

Iob. 31. 22.

In a word; they take *Iustification* for *Sanctification*. I speake the trueth before God, and lye not. Yea, if I wrong them, Let mine arme fall from my shoulder-blade, & mine arme be broken from the Cannel.

*well-bone.* They annihilate that which wee call justification. For the *imputation* of Christs righteousness to us, they deride. The word of *imputation*, they delude; though it be so often used by this Apostle, in that one Chap. Rom. 4. Where, as in his proper place, this *common place* of justification, is so exactly handled. And yet the *imputation* of the works of supererogation of their Saints, to others; they defend: as the maine ground and stocke of all their *Indulgences*: and as their best merchandise, & fewell, for their *Purgatory fire*. And in stead of *Justification*, they substitute *Sanctification*. And therefore Bellarmine to proove justification, brings in Texts, where onely sanctification is mentioned. And expressly sayth, that justification is sanctification: is that *new creature* Gal. 6. 15. And thus they have a double justification. The *first*, and *second justification*. The first consisteth in the infusion of grace, and vertuous qualities into us; principally the *habit of Charitie*: whereby our *natures* of unholy are made holy, by inherent sanctitie within us. And here (say they) our good workes have no place: doe not justify, do not merit. Wee are in this first justification meere patients: as Bellarmine thus expresseth; *Quæadmodū nemo potest opere suo se ipse procreare, aut à morte revocare: sic etiā homo per peccatū mortuus, non potest merito operū suorū se justificare.* As no man can procreate, or beget himselfe, or raise himselfe frō death, by any worke of his owne: so likewise a man dead by sinne, cannot ju-

Bellar. de iustific.  
lib. 2. cap. 30.

Bellar. de iustific.  
lib. 4. cap. 18.  
Concil. Trid. sess.  
6. cap. 3. & 10.



Lib. 9. de iustific.  
cap. 21.  
Ibidem.

stifie himselfe, by the merit of his owne workes. He excludes the merit both of *condignitie*, and *congruitie*, from our owne proper workes. Adding, *That the grace of justification is often given to them, which cannot use it well, as namely to Infants, which die shortly after they are baptised.* Which confession of theirs, strongly cleeres the doctrine of our justification without workes: & stands generally true, very true, of our *Sanctification*, the sanctification of our natures, our regeneration.

And their *second justification* is that, whereby of just, we are made *more just*; that is, of holy or sanctified in our selves, we are made *more holy* and sanctified; that is, grow and increase in holines and sanctification, in the degrees, and measure of it. As water that by the fire is first made, of cold, hot; may after be made of hot, *more hot*. And here, say they, our good workes have place: *Bona opera iustificant*, our good workes justify us. And true too, *Bona opera sanctificant*, our good workes sanctify us: which is their meaning. The sanctification of our *lives* consisteth in them, and is increased by them. And this *our second sanctification*; the sanctification of our lives, the increase of our sanctification, which is still growing in this life, is *their very second justification*. And thus taking the word justification in this sense, for sanctification; they may truly maintaine much of what they say: and may easily put off much of what we object. Their wise-  
dome

dome is ; having taught and brought in a strange doctrine concerning justification ; now to fit and force the meaning of the *Word*, to the doctrine they teach of it.

But now herein , as they would change their ground, and the state of the cause, for their better evasions : so they are taken with the maner. They erre in the ground : yea runne into an error, grosse and palpable to the vulgar understanding. For justification & sanctification *are not one* and the same thing. They are two distinct benefits, differing one from another : many wayes distinguished. The evidence and pregnancie of this point is such, as makes the present Romists unwilling to heare of it, or dwell any time upon it : and my selfe unwilling to take up any part of *this* time about it.

In one word, we know Sanctification is like the *action of a Physitian*, curing his patiēt. The disease is our naturall corruption, sinne inhærent. Our health is the inhærent holines of our natures, and lives. This cure is still in hand, whiles wee live here : never fully perfected in this life. Our *old* man of sinne is still decaying and dying more and more. And our *New* man of holines is still increasing and growing more and more.

But our justification is like the *sentence of a Iudge* on the bench, cleering the innocent : Before a Iudge, a *partie is indited*, arraigned of felonie or treason : put upon his triall, found not-guiltie. And then by  
the

the sentence of the Iudge cleered, acquitted, discharged, freed, justified. The sentence of the Iudge doth not of a theefe, make him a true man, of a rebell, a good subject: but condemnes him, if hee be such: and if otherwise found upon triall, then justifies him. A partie is convented before a Iudge; *sued upon a Bond*, or Bill of debt. Hee is bound to pay, or cause to be payd, such a summe. Hee pleades, and prooves payment, by himselfe, or by another. The Iudge thereupon by his sentence cleeres him. So is it with us in this point. Wee are at Gods barre arraigned, accused, condemned by the Law, vers. 19. After the fall of our first parents, wee are indebted to the Law, both for the obedience, and punishment. *We plead payment*: that we have payd, or caused to bee payd (so conditions of Bonds runne) by our *Surety*, as he is expressly called, Hebr. 7. 22. CHRIST IESVS his righteousness, and death: his obedience, Active and Passive, is the payment for our debt. This plea is found true. Hereupon, by sentence of the Iudge, wee are discharged, cleered, justified. To take away this plea; is to cut the heart-strings of the Gospel: to cut our owne throates; the sinewes of all our sound comfort, in life and death. And in stead hereof, to put in the plea of our owne inhaerent righteousness, and *Sanctification* (as *Papals* doe:) to oppose *that* to the rigour of Gods Law, and Iustice; upon the point, & triall of our justification: And to this end, that



that it should be perfect in it selfe; a compleat fulfilling of the Law : *meritorious* of our justification, and of the kingdome of heaven ; and that by merit of *condignitie*, as the labourer deserves his heyre: that in justicethey may *challenge* heaven at Gods hands for the merit of their good works; and challenge God of injustice and injurie, if he did denie it them, for their good workes of *Grace* ; *Horresco referens* , & *vox ferè faucibus hæsiti*. ( And yet all this they doe, and teach men so to doe. The God and Father of our Lord IESVS CHRIST, which is blessed for evermore, knoweth that I lye not.) All this I say, as it is highly injurious to Christ; & presumptuous in our selves : so it doth justly plunge us into dispaire ; that it is no mervail then, if wee be glad of *Purgatorie* fire after this life, those unspeakable torments, The miserable comfort of that wretched religion ( which I could wish were well weighed by all Christians: ) but just for them, who seeking to establish a righteousness of their owne, &c. leave the fountaine of living waters, and digge up unto themselves broken cisternes, that can hold no water. But to returne to the *word* : This is the meaning of the word *Iustifie*, throughout the whole Scripture : almost, without any variation : altogether, in the article of our justification, without any exception. It is a word taken from *Courts of justice*; and opposed, to *condemning*: applyed by the spirit of God to this judicall act of our justification.

2. Cor. 11. 31.

Rom. 8. 33. *Who shall lay any thing to the charge of Gods elect? It is God that justifieth, dischargeh: 34. Who is he that condemneth? Chap. 5. 16. And not as it was by one that sinned, so is the gift: for the judgement was by one to condemnation: but the free gift is of many offences unto justification. vers. 18. Therefore as by the offence of one, judgement came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life. Where, what is, or can be more plaine, then the meaning of this word Justification; according to our understanding of it: and contrarie to the popish acception? You see it, by his opposition to condemnation. And in like maner, Act. 13. 39. By him all that beleeve are justified from all things, from which yee could not be justified by the Law of Moses. Which things; are nothing, but sinne. And so to be justified from them; neyther is, nor can be any thing else, but juridically to be freed from them, acquit of them. And in this sense, God is said to be justified, by men. Wisedome, by her children. Sodome and Samaria comparatively, by Ierusalem. Not by infusing sanctitie into God, Wisedome, Sodome, and Samaria: as Romists now understand the word. But juridically, sentencing them to bee; as indeede they were in themselves: and judicially ought to bee acknowledged. So Genes. 44. 16. how shall wee justifie ourselves? that is, cleere ourselves, as it is rightly rendered. 1. King. 8. 32. Then heare thou in heaven, and*

*Luke 7. 29.*

*Psal. 51. 4.*

*Luke 7. 35.*

*Ezech. 16. 51.*

*and doe, and Iudge thy servants; condemning the  
wicked, to bring his way upon his head; and ju-  
stifying the righteous, to give him according to his  
righteousnes. I might bee infinite in this kinde.*

*I appeale the adversarie to a just encounter.*

*Time here breakes me off. Let us call  
upon God for his blessing  
upon that, which hath  
already beene de-  
livered.*

*(::)*

*FINIS.*

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*ESAIAH. XLV.*

- 24. Surely, shall one say, In the Lord have I righteous-  
nes & strength: even to him shall men come, and all  
that are incensed against him shalbe ashamed.*
- 25. In the Lord shall all the seed of Israell be justified, &  
shall glory.*
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